l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

a while Faris's father came home, and we celebrated our reunion.

In a corner of the women's section of the tent there presently appeared a small, chubby Bedouin boy, who gazed at us newcomers with inquisitive and bashful eyes. He was still a toddler, and had to hold on to the end of the frayed tent-curtain.

"Menwer!" a woman's voice called from within.

The voice was Tuëma's; and this was Faris's son!

She came out and laughingly took the boy by the hand to lead him back, when I called out her name. She turned round in amazement and raised her hand to me in the salutation of peace. Then she bent down and whispered into her child's ear. The little fellow pointed to me and looked into his mother's face. She nodded encouragingly, and he wobbled toward me with outstretched arms. As I picked him up and hugged him to me, I laughed, but there were tears in my eyes.

Tuëma, who was speechless with amazement at seeing me again, at last joyfully exclaimed: "Aziz!"

At a gesture from her father-in-law she sat down on a camel-saddle beside us. She touched me with shy fingertips in greeting and in her dark eyes was the sadness of memory. Since Faris's death she belonged altogether to Ibn Naif's family. She had been taken into it as a daughter and sister.

She drew the boy to her breast, and the two fondled each other, a picture of maternal happiness.

"In the evening the Beloved one went from me," said Tuëma. "In the morning he came back to me."

"Sabah—the morning," I whispered to myself.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

called *zaḥijje*. If Heǧlân's avengers do not take heart soon they will all be slain by the enemy. 8. *Râḥaw lehûmi* has the same meaning as *enḏabaḥaw*, were killed.

Lament of Young Woman for Her Husband Killed in Battle

1. *Wannejt jâ daḥḥâm tis'în wenne*
   ma' miṭlehen jowm al-ḫa'âjež heǧû'i
2. *ma' miṭlehen jowm al-ḫalâjež mirenne*
   min aẓ-ẓejm ješčen al-haẓâjem ẓe'û'i
3. *wennet 'aǧûz teshar al-lejl killeh*
   radi lha ḳarm al-'ejâl betû'i
4. *ramla w-lâ laha ma' hal al-bejt lenne*
   elja' ǧâ twâli-l-lejl ḳâmat tefû'i
5. *ḫalli waladha bel-ma'âra-kalenneh*
   saḥm aẓ-ẓwâri w-asbaḥen 'oḳob ǧû'i.

1. I mourn, O Daḥḥâm, with ninety laments
   And as many again, while all creatures rest without care,
2. And as many again, while all creatures listen,
   For even my oppressed ribs complain of their evil lot.
3. I mourn, waking all night with an old woman,
   Because she has lost a flower among sons, a resolute hero,
4. I mourn with a widow who has no relative left in her tent,
   Who at the close of the night pitifully moans.
5. My husband, her son, on the battle field was devoured
   By black and skinny beasts, their hunger stilling.

The poetess was a young woman of the Ḥarb tribe, the reciters, Mḥammad al-Ḳaẓib and Mindîl al-Ḳaṭ'i. The young woman had lost in the battle her beloved husband, the only son of an old widowed mother, and both are mourning him.

Verse 2. In the opinion of the Bedouins any sorrow attacks the breast and contracts the ribs so that the person stricken cannot breathe freely. 3. *Betû'i* is a brave rider who does not shrink from the fight. 4. *Lenne* or *lelle*: surely not; these words emphasize the negative. *Hal* (or *ahl*) *al-bejt* here means the kin of the fallen man. The old widow had lived until then with her son; after his death she must move to her own kin. *Tefû'i* is said of the moaning and cries of an epileptic or a demented person.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

Filled with joy, Ḫalaf rode to his tent, branded the camels with his mark, and let them be driven to pasture. But soon afterwards Fâjez, ignorant of Ḫalaf's stratagem, sent a slave to demand the animals. Ḫalaf, of course, sent back the answer:

"The *zwâmel* are mine. Eben Ǧandal gave them to me."

The slave asked: "Which Eben Ǧandal?"

"Ǧed'ân eben Ǧandal."

On hearing the message, Fâjez inquired of his wife and, learning what had happened in his absence, let Ḫalaf have the camels with the words: "A gift of Eben Ǧandal knows no *menn*."

A camel presented by a man to his divorced wife belongs, with all her calves, to the divorcee exclusively. Neither the husband's nor her own kin can lay any claim to her. She can give or sell the camel to whomsoever she wishes and spend the money received for it without being responsible to anybody, for she is the sole owner of that property. *mâ leha šerîk ill-allâh.*

When a Rwejli dies, leaving a widow with a baby daughter, his kin takes his tent as well as his camels. The widow goes back with her daughter to her own kin. From the price that had been paid for her she gets a she-camel, *ba'ir*, which also belongs to her only. The little daughter remains with her till she grows up, returning then to her father's kin.

If a Rwejli leaves two widows with little boys, his property is divided temporarily between both widows to enable them to bring up the boys. At the sons' maturity the estate is divided among them according to law, i. e. the first-born is given one camel more than his brothers. This male or female camel is called *nefel*. The tent and the saber belong, as is the Arab custom, *ṭarâjeẓ al-'arab*, to the youngest. The gift, *neḥle*, which the boy receives on his circumcision is his own property, which he shares with nobody.

A short time ago a Rwejli died leaving two widows, each of whom was suckling a baby boy. Ḫalaf âl Iǧen, who became their guardian, *wâṣi*, gave one widow both the tent and all the camels, letting the other go empty-handed with her boy to her kin. When the latter complained of this high-handed action to Prince an-Nûri, he ordered the estate to be divided between them equally, as required by the Bedouin law, *ṭarâjeẓ al-'arab*.

If after the father's death his sons also die, the widow's

●768 428 share of her husband's property is three she-camels, so called *nežîle* (pl., *nežâjel*), that is, the first as the price of her womb, *ḥakk baṭnaha*, in which she carried her sons; the second as the price of her breasts, *ḥakk dajdaha*; and the third as the price of her hip, on which she lay while suckling them, *ḥakk maṭnaha*. Besides these she takes a fourth camel as the price of her husband, whom she served till his death. When this widow dies, the fourth camel, *ḥakk rukubatha*, is inherited by her kin while the first three, *nežâjel*, fall to the kin of her late husband.

When a man dies leaving only married daughters, each of them is entitled to two she-camels out of the estate, one on account of the dowry, *ṣijâḳ*, which was paid for her, and the other in remembrance of the father.

428 [562] The right of inheritance, *ḥakk al-warṯa*, is vested in sons alone. The eldest selects first two she-camels called *mhawwa w-ḥaziza*, then the others take one each, then the eldest son takes another camel, and so on until all the camels are divided. The mare, too, goes to the eldest; its first filly to the second; its second to the third; while the fourth son will get the filly of that which went to the second. The tent itself belongs to the youngest brother, its whole internal equipment to the eldest. Every daughter is given two she-camels, *wârda w-ṣâdera*, going for water and returning with it, or *ḥalûba w-rakûba*, milking and riding.

In case the sons will not divide the estate but use it in common, *elja' taḥâšarow*, the eldest offers a *ḏabîḥt al-ḥîšer*, common sacrifice.

When an uncle on the father's side dies without male issue, all that he leaves belongs to his nephews. If the eldest of them rides his uncle's mare on raids and captures horses or camels, he must not keep them. The mare was owned by the uncle, and to his estate belongs the booty, in which, therefore, all the nephews share. [429] Should they divide the estate among themselves but after some time agree to administer it in common, the eldest immolates a *ḏabîḥt al-ḥîšer*, common sacrifice. He also offers a sacrifice on the day of commemoration for all who have departed that year.

421 562 428 A married woman may have her own estate. This comes either from her kin or her husband's or from her savings. All that she has bought from her savings she can sell at will, but, as to her other property, she must be directed by the will